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position she occupies ; marriage by purchase ceases, she is no longer considered as merely the property of the man.

Last of all, Professor Brentano discusses the origin of polygamy and polyandry. These he derives from certain economic conditions, in nowise dependent on the stages of development. The fundamental cause is the preponderance of the one sex over the other, induced by circumstances, not easily explicable, but probably connected with the wealth or poverty of a region or people. This view is practically but a résumé of Westermarck's twenty-first chapter.

To criticise this interesting paper would be to enter upon a judgment of Westermarck's book. That this is a remarkable book no one will deny ; that all his conclusions are established, Westermarck himself would be the last to affirm. Professor Brentano's chapter is an exceedingly useful epitome of the whole controversy. It may be said, however, that the belief that society looks back to an original monogamy (as defined above), and that its origin is to be found in the family, seems probable ; but at the same time it does not touch the mooted question as to whether the state has grown out of the family or the tribe. Both Westermarck and Brentano have examined the question in its social and not in its political aspect.

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*Die französische Politik Papst Leo IX: Ein Beitrag zur Geschichte des Papstthums im elften Jahrhundert.* Von WILHELM BRÖCKING. Pp. 106. Stuttgart: G. J. Göschensche. 1891.

The importance of transitional periods in history cannot at present be insisted upon too strongly. There has been a tendency to state that there are certain salient facts in history "which tell the whole story." This is true only when we understand the exact position of these facts in the general history of the period. Such knowledge can be obtained only by a careful study of what has prepared the way for them and of the events which have followed in their train. Otherwise, the salient facts either have no significance or else are seen in a distorted light.

This monograph deals with one phase of the activity of Leo IX., the first of the German "reform-popes" in the eleventh century. From the light that it throws on the aspirations of the papacy while Hildebrand was still an humble servant, it is pregnant with meaning. Even if the future Gregory VII. inspired the policy here described—and this has been plausibly suggested—this study shows how fully the initial plans had been formed before he entered upon his pontificate. The author prepared this material four years ago, but was prevented

from publishing it then. Consequently it comes to us now, after ripe meditation and a careful consideration of the whole literature of the subject.

In Germany or Italy, Leo could make little attempt to raise the position of the papacy, as his activity was limited by the power of Henry III. In France, on the contrary, he had to do with a weak king and a loosely organized feudal state. In the council at Rheims Leo clearly showed his policy. He passed over almost unnoticed the subjects of celibacy and simony, about which he had been so strenuous in Italy; but he insisted upon the papal primacy. He cited the accused to appear before him outside of their ecclesiastical provinces; he attacked the king, by placing under the ban the bishops who had obeyed the feudal and not the papal summons, and through the canon "that no one shall be promoted to an ecclesiastical office without the election of the clergy and people." The king felt unable to resist. William of Normandy, afterwards the Conqueror, forbidden to marry Matilda, obeyed as long as Leo lived. In this connection Bröcking corrects a mistake into which Freeman was led, in his Norman Conquest, by following an inaccurate chronicle.

Leo was prevented from carrying out this bold French policy by the pressure of other interests, more essential to him. But the attempt was an earnest of the policy of the papacy when it should have less powerful opponents. The pope was closely allied with the German emperor, and entered upon this radical course unhindered by him. And yet this same policy was destined to make every temporal ruler a bitter foe to the papal pretensions, and finally to destroy the ideal balance so dear to the mediæval mind.

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*The Social Condition of Labor.* By E. R. L. GOULD. Johns Hopkins Studies, Eleventh Series, No. 1. Pp. 42. Baltimore: The Johns Hopkins Press. 1893.

Many have felt a regret that the Commissioner of Labor in commenting upon the valuable facts which he publishes in his reports does not go a step further and tell us what conclusions he thinks admissible from them. Doubtless it is wise on his part to refrain from so doing, though the public may be the losers by it. Dr. Gould, who has been intimately connected with the recent work of the Department on "Cost of Production," has given us a very admirable survey of the results of that inquiry in some of its aspects in his monograph. The monograph is, in the main, a comparison between the social condition